

# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 7. CHICAGO, ILLINOIS, FEB. 27, E. M. 302. [C. E. 1902.]

WHOLE No. 906

### THE ANTIQUITY OF FREEDOM.

My thoughts go up the long, dim paths of years,  
Back to the earliest days of liberty.  
Oh Freedom, thou art not, as poets dream,  
A fair young girl, with light and delicate limbs,  
And wavy tresses, gushing from the cap  
With which the Roman master crowned his slave  
When he took off the gyves. A bearded man,  
Armed to the teeth, art thou; one mailed hand  
Grasps the broad shield, and one the sword; thy brow,  
Glorious in beauty though it be, is scarred  
With tokens of old wars; thy massive limbs  
Are strong with struggling.  
Power at thee has launched his bolts,  
And with his lightnings smitten thee;  
They could not quench the life thou hast from heaven.  
Merciless power has dug thy dungeon deep,  
And his swart armorers, by a thousand fires,  
Have forged thy chain; yet while he deems thee bound,  
The links are shivered, and the prison walls  
Fall outward; terribly thou springest forth,  
As springs the flame above the burning pile,  
And shoutest to the nations, who return  
Thy shoutings, while the pale oppressor flies.  
Thy birthright was not given by human hands;  
Thou wert twin-born with man. In pleasant fields,  
While yet our race was few, thou sat'st with him,  
To tend his quiet flock, and watch the stars,  
And teach the reed to utter simple airs.  
Thou by his side, amid the tangled wood,  
Didst war upon the panther and the wolf,  
His only foes; and thou with him didst draw  
The earliest furrows on the mountainside  
Soft with the deluge.

Tyranny himself,  
Thy enemy, although of reverend look,  
Hoary with many years, and far obeyed,  
Is later born than thou; and as he meets  
The grave defiance of thine elder eye,  
The usurper trembles in his fastnesses.  
Thou shalt wax stronger with the lapse of years,  
But he shall fade into a feeble age;  
Feebler, yet subtler. He shall weave his snares,  
And spring them on thy careless steps, and clap  
His withered hands, and from their ambush call  
His hordes to fall upon thee.

—William Cullen Bryant.

### Cause and Cure.

In a hospital I knew a soldier who had a wound in his leg. That wound healed and the man seemed cured, but soon another wound appeared a little lower, a similar wound on the same leg. This wound was also cured, but a third wound came still lower on the same bone, on the same leg. Then this wound was cured, and the man seemed to recover again, but another wound came still lower on the same bone, on the same leg. Then the doctors and surgeons held a consultation and agreed that no common means of curing would be sufficient. They must have a radical, a capital operation, after which the man recovered.

Now, listen! An emperor is killed. Oh, how bad! How

wrong! What confusion it brought! But there were some reasons for this killing. It was removing the head of a monarchy that was sometimes tyrannical and cruel. But then the man was caught and ordered shot. That is right. That is good. He must be prevented from killing another emperor.

Then things seemed to be quiet. Order and confidence were restored. But after a short time a king is killed, a good king, a king who was kind to his subjects, beloved. Well, this man was taken. He was not killed, but he was shut up in a cage, where he was to have no intercourse with his kind for his whole life. That is good. That is right. He must be prevented from killing some other king.

Again all is quiet. Again there is confidence. But, lo, an empress is killed! Now an empress. Oh, that is too bad! A woman, and a very charming woman. She was not responsible for the deeds of her husband. She was not in public life. She was a very good woman. What is the matter? The man is caught again. He also was shut up. He was not allowed to speak to any man, see anybody. He was put in a cage. That is right. That is fine. He must understand that to kill an empress is not a proper thing. He must be prevented from doing similar wrong.

Well, again quiet for a certain time. But, lo, a president is killed! A president! Oh, oh, that is too bad! There must be some excuse for killing emperors and kings, but to kill a president in a free country, the choice of the people. Oh, that is very foolish. What of this murderer? Why he must be killed twice. A special law must be enacted. This thing must be stopped. But what is the matter?

It is evident that society is sick. It is suffering from a very severe wound, and the killing now and then of an emperor and a king cannot cure it. But it is well to understand; we must realize that the revolver which killed President McKinley was the same revolver which killed the Russian Emperor, the King of Italy, and the Empress of Austria, and that this revolver was the revolver of poverty, of misery of despair.

How cure such sickness? There is need of radical treatment. The money, millions and millions, and more millions, which is spent in taking life in different wars, must be applied to the curing of society. We must make war against war, seek to save life and not to destroy it.—Verestchagin.

Comrade E. C. Walker ought to be dead. I do not say this from any unkind feeling toward Comrade Walker. Far from it. But I have noticed that a man is appreciated after death, and certainly this man is not sufficiently appreciated while alive. We have, I think, no liberal in the United States, or in the world, more worthy of the name, more logical, unselfish and sincere. I write this after laying down his clear, vigorous, temperate, yet radical and altogether to-be-commended pamphlet, "Vice: Its Friends and its Foes." Read it, Free Comrades, if you would understand the true causes of and remedies for prostitution, and the folly and futility of political vice-reform.—The Free Comrade.

## Comstock versus Craddock.

History seems to be about to repeat itself by adding one to the long list of crucified saviors. The victim of coming events has all the marks of a "self-anointed" or "divinely-appointed one." She has been led by the spirit up into a high place and told that all the world is hers—to reform. She has earnestly, diligently, unwaveringly, yet quietly and unobtrusively, gone about her business. She has forsaken relatives for the sake of her mission, and been forsaken by friends because of it. She has traveled far without scrip or purse and not always been sure of a place to lay her head or a cornfield to pluck from. She has pleaded to a wicked and perverse generation in many of the Sodoms and Gomorrahs of to-day, and been several times requested to move on by courts that dared not face her as accuser. Now she comes to this Holy City of New York, whose purity is preserved by the agents of the societies for maintenance of ignorance, darkness, disease and death, except in the matter of red-lights and cadets. The Reverend Parkhurst made an ineffectual raid on the former and backed down, because there seemed to be a settled conviction that such places must, like poverty, always exist in a great city of multiplex wants. It appears to be the Low-cal option to permit a continuance of some necessary evils including Sunday saloons and red-light resorts, so long as the approach be by a side or back door, and the outer lights be not lit. Over a hundred years ago Judge Jeffries convicted and hanged three young men for high treason because they went about instituting a reform by pulling down some houses of ill-fame (which were then, as now, of course, a source of revenue for the king's officials). Now a woman comes forward to institute a reform in the morals and manners of men, and there is no place for her. It is a felony, says the tyrant accuser, and she must be suppressed.

The accusation is an old one—endangering the morals of youth. For this Socrates was forced to drink himself to death with hemlock. For this the priestess of better marital manners must be crushed, lest the young men of Gotham be harmed by her gospel, as though there could be any within her reach that could be hurt by her teaching. *The absurdity of it!* Her mission has been mainly among adults, and it is simply not a supposable case that she could impair their morals or impress any influence on them other than one to their advantage. She has worked so quietly and inoffensively that there was no occasion for complaint or interference, and even the most conservative opponents who may hold that "no good can be accomplished" thereby must lay the blame of public scandal to the agent who has so needlessly dragged her into the glaring light of a public court.

If the public and the "reformers" in city government can afford to ignore ineradicable social evils, they may with more wisdom be blind to feeble and harmless efforts for the enlightenment of "men about town." When such are "out for fun," in search of a new sensation, and discover "a religious fanatic" with a new-fangled gospel of self-control and reverence for higher ideals, what need to interfere on the ground of "prevention of vice." That is what she is doing, if anything. There is an old story of how the light came into darkness and the darkness comprehended it not. That is the fact of this case to-day. The need of enlightenment is often expressed, but the workers in the field are few, because the road is made so hard for them. Dr. Weir Mitchell, well known as an expert nervous specialist and entertaining writer, has said that much could be done for the betterment of women by educating them as to common causes of their undoing, but that he had not the courage to write what he knew and what they needed. Many other men of great experience have expressed themselves similarly. Even rarely will one who cares not to undertake the task himself, lend his name to the person who will. Here is what Dr. Byron Robinson of Chicago, a man of the best social and professional standing, was willing to say for one of Mrs. Craddock's pamphlets:

"I have carefully read your little book. You have written an interesting and valuable pamphlet. I approve of the methods

of teaching. It will do good work if placed in the hands of the young, so that they may be instructed in sexual matters, as forewarned is forearmed. Knowledge injures no one. The young woman is the subject who especially requires sexual instruction, whereas in the present state of society, she receives almost none. I hope that sooner or later sexual instruction for the young will be more general." Several in this city would say the same if they dared let their voices be heard in the face of the frowns of Mother Grundy. Many are ready to say that there is work to be done, but they are not entirely in sympathy with Mrs. Craddock's views or methods, and hence they are not willing to stand for even the qualified approval of saying she ought not to be suppressed. They are only willing to stand for the rights of free press when the preaching is just what they think. They are willing to let anything be suppressed that does not fit their notions of what is right.

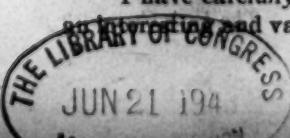
Among the delusions entertained by this new enthusiast is the notion that she has the right to speak, teach, and print her ideas of reform—"under constitutional guarantees." She has not yet learned that the constitution is a "back number," that the ink is faded, the spirit and purpose forgotten; that this great and free country now has "subjects," and is run by bosses for trusts and combinations. She is learning a costly lesson in acting as though she had rights under the constitution which courts will maintain. What trust, social or constitutional, stands by her? When Samuel Colgate was president of the Comstock Society he was quietly notified by the United States District Attorney to discontinue mailing a pamphlet to advertise vaseline as a preventive of conception. He was not arrested and given a cell in Ludlow jail, as was this lady of higher purpose. Let the women who stand for their rights demand notice before arrest in such cases, with opportunity to choose to desist if they can be shown to be transgressing the law.

As to my standing in the case, I wish to say that I advised Mrs. Craddock long ago to desist, on the ground that the work was too great for one woman without backing; that she was casting pearls before swine, and they would turn and rend her. The world is not yet entirely reconciled to hear women talk religion from pulpits or politics from platforms, and the prejudice against her entering the field of remodeling the marital manners of men is simply insuperable; like the infinity of space, beyond powers of comprehension. The "common folk," physicians, and even noted clergymen have asked me for literature for the newly married as plain, decent, and useful as Mrs. Craddock's efforts, and I have been obliged to confess that here is a long-felt want I dared not supply. The "salt of the earth," the few who would appreciate and accept, are too few and too timid in times of storm and stress, while the swine who would trample down the giver of "words in pearl" are too many. My father paid dearly for one experience, when a medical tract that had elements of infinite utility was suppressed by ignoramus who "know not what they do." Sexual education, scientifically studied and plainly presented, must come eventually, but "woe to them" who have not the wisdom to keep but little in advance of public opinion. It appears to be the folly as well as fate of mankind to progress through martyrdoms, but while I have not the personal courage or "stuff in me" to push progress as a martyr I have the ability to sense a high-minded, self-sacrificing purpose and personality, and enough courage to say that my sympathies are with the felon who goes about instituting a reform by any effort for the betterment of existing social evils in and out of marriage.

While I am not able to say that everything that Mrs. Craddock says or does is *all right*, I do say that official or other interference is *all wrong*, entirely unnecessary, and of no advantage to public or private morals. Those who cannot lend her a hand should at least throw no stones, and if there be any who yet have a lingering love for the spirit of the fathers, for free press and fair play, they can send their substantial sympathy for Mrs. Craddock and her defense to,

E. B. FOOTE, JR., M. D.

120 Lexington Ave., New York.



## The Coming Sexualism.

The type of men that I conceive emerging in the coming years will deal simply and logically not only with the business of death but with birth. At present the sexual morality of the civilized world is the most illogical and incoherent system of wild permission and insane prohibition, foolish tolerance and ruthless cruelty, that it is possible to imagine. Our current civilization is a sexual lunatic. And it has lost its reason in the difficulties that have stood in the way, and do still, in diminishing degrees, stand in the way of any sane discussion of the matter as a whole. To approach it is to approach excitement.

So few people seem to be living happy and healthy sexual lives that to mention the very word sexual is to set them stirring, to brighten the eye, lower the voice, and blanch or flush the cheek with a flavor of guilt. We are all, as it were, keeping our secrets and hiding our shame. And thus it is that some late fiction pressing upon the problems of women as wives and mothers has roused all sorts of respectable people to a quite insane vehemence of condemnation. Now, there are excellent reasons for the preservation of decency and for an even more stringent suppression of matter merely intended to excite than at present prevails, and the chief of these reasons lies in preserving the young from a premature awakening, and in the interest of civilization lengthening the period of growth and preparation as much as possible. But purity and innocence may be prolonged too late; innocence is really no more becoming to adults than would be a baby rattle, and the bashfulness that hampers discussion and permits it only in a silly furtive way has its ugly consequences in shameless cruelties and miserable households and pitiful crises, and in the production of countless needless unhappy lives.

Indeed, we often may indulge in decency so far as to make it stimulating and suggestive in a non-natural way; we invest the plain business of reproduction with a mystic religious quality far more unwholesome than a savage nakedness possibly could be. In our bashfulness about these things we talk an abominable lot of nonsense. The essential aspect of all this wild and windy business of the sexual relations is after all births. And upon this plain fact the people of the emergent new republic will unhesitatingly go. St. Paul has told us that it is better to marry than to burn, but to beget children on that account will appear, I think, to these coming men as an absolutely loathsome proceeding. They will stifle no spread of knowledge that will diminish the swarming misery of childhood in poverty, and they will regard the disinclination of the witless "society" woman to become a mother as a most admirable trait in her folly.

Most of the undesirable types in civilization would die out now if they could only be encouraged a little. They multiply in sheer ignorance, but do not desire to multiply, and they can easily be made to dread it. I believe the men of the new republic will deliberately shape their public policy along this line. The development of science has lifted famine and pestilence from the shoulders of men, and it will yet lift men from cruel horrible reproduction. No doubt sentimentalists and moralists trained in the old school will find this a dreadful suggestion.

All our philanthropists, all our religious teachers, seem to be in a sort of informal conspiracy to preserve an atmosphere of mystical ignorance about these matters, which, in view of the irresistible nature of the sexual impulse, results in a swelling tide of miserable little lives. Consider what it will mean to have perhaps half of the population of the world in every generation restrained from or tempted to avoid reproduction. I believe in the future it will be planned and achieved.—H. G. Wells in "North American Review."

THE CHICAGO Society of Anthropology meets every Sunday at 3:30 P. M., at Hall 913 Masonic Temple. Seats and discussions free. Subject for March 2 will be An Inquiry into the Basis of Society, by Rev. E. J. Gleason S. J., of St. Ignatius College.

## The Church of This World.

BY MYRA PEPPER.

I think the readers of Lucifer will be interested to know of the movement to extend the teachings of free thought, that is now in progress in Kansas City.

The trustees of the "Church of This World," of which Dr. J. E. Roberts is pastor, have planned to expand the local church so that agnostics all over the world may be included in its membership. Kansas City is to be the center of agnosticism, with Dr. Roberts as the leader.

It is intended to send Dr. Roberts to every part of the United States to deliver lectures and organize churches.

An assistant will be appointed to occupy the platform in the Auditorium while the doctor is away. Dr. Roberts is a worthy successor of Robert G. Ingersoll and several thousand people in this city are attendants on his weekly addresses.

As a champion of free-speech, free-press, the largest liberty of thought and action Dr. Roberts has no superior.

Personally, he is an attractive, magnetic man, and his numerous friends are pleased to know that his field of work is to be enlarged.

Dr. Roberts is aided in his work by his wife, who is a most charming and talented lady. She filled his engagements on the rostrum during an absence of some weeks, and won the unqualified approval and the well-merited praise of the audiences.

Mrs. Roberts is the granddaughter of our loyal fellow-worker, Abner J. Pope, of Home Washington.

Letters have come from all parts of the United States since the announcement was made to organize.

The orthodox churches seem to be very much afraid of Dr. Roberts' teaching, and they say many things that show a rather unchristian spirit.

The members of the Church of This World may contribute if they feel like it, but if not, they are welcome to a free seat in a comfortable theater. They hear delightful music from Carl Busch's orchestra, and a scholarly address from the doctor who teaches that truth, liberty, justice and love, are the cardinal points of civilization, and that our first and highest duty is to be intellectually honest with ourselves and just in dealing with our fellowmen.

Among the noticeable features of the audiences that attend, is the large number of elderly people always present, and also the increasing number of young people.

Strangers are surprised, too, to note that in this church the ladies remove their hats during the services.

The Church of This World is unique and is no doubt destined to become a world power.

There may arise many able and eloquent teachers in this work, men who will champion the cause of liberalism, but even as Ingersoll stood alone, so there will never be but one John Emerson Roberts.

## Natural Sense of Justice.

I have lived with communities of savages in South America and in the East, who have no laws or law-courts but the public opinion of the village freely expressed. Each man scrupulously respects the rights of his fellow, and any infraction of those rights rarely or never takes place. In such a community all are nearly equal. There are none of those wide distinctions of education and ignorance, wealth and poverty, master and servant which are the product of our civilization. There is none of that wide-spread division of labor, which while it increases wealth, produces also conflicting interests. There is not that severe competition and struggle for existence or for wealth which the dense population of civilized countries inevitably creates. All incitements to great crimes are thus wanting, and petty ones are suppressed partly by the influence of public opinion, but chiefly by that natural sense of justice and his neighbor's right which seem to be in some degree inherent in every race of men.—Alfred Russell Wallace, "Malay Archipelago," (1869) II. p. 406, Chap. XL.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Theism versus Atheism.

In last Lucifer the longest article was devoted to "A Study of Rights"—human rights, natural rights, rights of the State, etc.—closing in these words: "I believe the priests of State and Church—as a class—to be the greatest of all enemies to human rights, and therefore the greatest enemies to human progress and happiness."

In confirmation of this somewhat sweeping statement an instance, the main facts of which were known to the writer of these lines, is herewith given:

In ante-bellum times, in Washington County, Missouri, a case of unusual importance was on trial in court. The property and the good name of a prominent citizen, named Matthews, were in legal peril. The fate of these depended, apparently, on the testimony of one witness. When the name of that witness was called the plaintiff's counsel objected, and when asked his reason the lawyer said:

"Call William Lunsford."

On being interrogated Lunsford testified under oath that he once heard defendant's witness say that "he did not believe in life after death of the body; he believed that man shares the fate of extinction with his kindred, the brute beasts," or words to that effect.

The lawyer then read the clause in the "Statutes of Missouri," denying to atheists the right to testify as witnesses in court.

The defendant's witness raised his hand and began to speak, evidently desiring to make some sort of explanation in regard to his religious belief but was peremptorily ordered to keep silent.

"Shut up! Not one word"—thundered the plaintiff's attorney.

For lack of this one witness the defendant lost his case, involving, as it did, a large property in land and chattels, as well as his good name—"better than riches"—which up to this time had been unimpeached.

At that time the same discrimination was made in most States of the American Union, against unbelievers in Christian dogmas, showing that the priests of "law and of gospel" were united in robbing their fellow citizens of a most important human right, the right to give testimony on oath—or affirmation—in matters of greatest moment to themselves and their neighbors. In how many States of this falsely

called Republic these mediæval laws still exist I know not, but have good reason to know that the alliance between church and state is scarcely less omnipresent and powerful in this country today than it was half a century ago.

Even as I write these lines my attention is called to an article in the "Topeka (Kan.) Journal," dated February 19, containing a detailed account of the denial of school privileges to pupils who decline to participate in the religious exercises now made compulsory in all the public schools of that city. The article opens thus:

"J. B. Billard filed suit against the board of education of Topeka in the district court this afternoon as a result of the controversy between the board and Mr. Billard over the suspension of his son, Philip Billard, for refusing to take part in the religious exercises at the opening of school. On January 9 Philip Billard was suspended from Quincy school, in North Topeka, by Principal Wright, for refusing to take part in the religious exercises at the opening of school, which has been made compulsory by the board of education as a result of a petition presented the board by the Ministerial Union asking that the Lord's prayer be repeated and passages from the Bible read at the opening exercises of every public school each day."

Having known Mr. Billard for many years I can testify that the stand he takes in this matter is not for the sake of notoriety, but because of life-long conviction. Though very pronounced and consistent in his opinions he is by no means obtrusive in their expression; a man of large business affairs he has neither time nor inclination to meddle with what does not properly concern him. A man who has the confidence and respect of the whole community in which he lives, as witness their unsought bestowal upon him of many offices of trust and responsibility, including the mayoralty of the city in which he lives. By heredity a foe to religious bigotry and intolerance, descended from a noted family of French Huguenots—his own father dying in exile because of political heresies—it is fortunate that Mr. Billard has ample means to fight the battle to a finish, for liberty and citizen rights against the Kansas priests of church and state.

Since the dawn of human history, and doubtless also in prehistoric times, a conflict between theism and atheism has been raging. More correctly speaking, perhaps, it should be said that theists have ever persecuted non-theists, commonly called atheists, because of their non-belief in a god or in a plurality of gods, while atheists as such have scarcely ever been known to persecute for opinion's sake. Not only have atheists been subjected to perpetual persecution on account of their lack of faith in gods or the so-called supernatural, but theists, with scarcely less persistency and malignity, have persecuted, tortured, robbed, imprisoned and murdered each other.

"Nothing ever hated like religion," said a distinguished writer in the "Arena," a few years ago, and the history of religious wars, religious massacres, inquisitions, etc., etc., fully bears out the statement. The more of "godliness," of god-worship, that is, the more of theism, there is in any form of religion the more inclined to bigotry, intolerance and persecution. The Buddhist religion has very little of theism—godism—in its make-up, and though it has far more believers than any other religious cult, it has never been known to persecute for opinion's sake.

## THE ATHEISM OF ANARCHY.

One of the most common and most effective of the charges against the people called Anarchists is that they are all atheists. Reverend Heber Newton in his "Arena" article for February from which quotations have been made in late numbers of Lucifer, makes this charge with great particularity of detail, beginning with these words:

"Below the economic causes of Anarchism lie the religious causes, or, more strictly speaking, the irreligious causes of Anarchism. . . . Anarchism believes in no God whatever. It rejects any supernatural government of the world. . . . It recognizes no Father of man's spirit. . . . It is the loss of all faith, and therefore the paralysis of all hope. Hence its wild despair, its mad revolt. . . . Alas, that in the midst of Christendom this new anti-christ should lift its horrific head!"

Looking for causes of this new, this "horrific head of anti-christ" our high priest of theism, Rev. Dr. Newton, does not hesitate to fix the blame directly upon the Church itself:

The atheism of Anarchy is due directly to the atheism of religion. The Church has thronged above the universe a divine devil; a being so monstrously unjust and cruel, so diabolically inhuman, that it were better far to have no God at all. Anarchism has accepted the Church's picture of God, and then frankly and flatly turned this God out of the universe. One of the leading Anarchists speaks of God as the "universal tyrant." It is the Church which taught him thus to see thronged upon the universe a more despotic Czar. The Church can best end this atheism by once more causing man to see the loving God, the God of infinite goodness, the Father of Jesus Christ. It ought to be evident now to the blindest that the old theology is the mother of the new atheism, and that the hope of social salvation lies in the spread of the New Thought, called by some "heresy."

Is not this another way of saying that theism is the cause of atheism? and that if we would destroy atheism as a religious cult we must first destroy its parent—theism? And if there is to be a new theism, a new Church founded on the New Thought, the "Higher Criticism," may there not arise contemporaneously, a new atheism, founded on the newer interpretation of nature? an interpretation that includes the PSYCHIC as well as what is commonly called the MATERIALISTIC?

M. HARMAN.

#### Personal-Rights and Collective Property.

EDITOR LUCIFER:—I am surprised that you assume to define a doctrine regardless of the utterances of believers of that doctrine. There is no clue to what any man or set of men believe except their own declarations. It is not sufficient that you let your definitions go for what they are worth. You have no ethical right to invent definitions for beliefs.

For Anarchism you search the dictionary and the Greek language for support. Why not be equally fair toward other doctrines?

You find that the real "disease that afflicts the people of this country" is "archism," or "government of man by his fellow-man without the consent of the governed." Please give an instance of some one or class in the United States who are governed without their consent, and show that all their ills result from this fact. Are the 7,000,000 voters for McKinley ruled by the policy of imperialism without their consent? and do not they suffer the same ills as those who voted otherwise? I do not say that you will find no such person; but I do think you will discover that CONSENT to monopoly and privilege does not mitigate the effects of these evils; also that almost the whole people consent to and even advocate them. Suppose not even a minority objects to the tariff; still the robbery of the tariff would strip our backs and starve us just the same. A medicine will produce its usual effect regardless of the willingness of the patient to take it.

You believe Anarchists repudiate majority rule, and advocate "simply self-government, self-control, by equal citizens who attend to their own business and expect all others to do the same." No Socialist will object to this. What he dissents from is the proposition that this sphere of personal business is sufficient for all the affairs of society, and I have noticed that Anarchists try to avoid the subject of social wealth,—that wealth which must be collective in its use, and hence should be in its ownership. They prefer to enlarge upon their rights to purely

personal actions, and then imagine they have vanquished the Socialist.

The article "What is Anarchism?" by S. T. Byington, lately printed by you, is more puzzling than instructive. He tells us that Anarchism is the doctrine that government (in the political sense) ought to be abolished, that is, when the millennium arrives. He says: "What Anarchists regard as the essential and objectionable principle of government is the use of force to prevent a man from doing as he pleases," yet his plan for resisting "crime" (a term which means violation of law of some sort) is the "ordinary machinery of police, courts and jails." Thus the triumph of Anarchism would not prevent the continuance of police and jails, and such continuance is to be expected."

As Mr. Hugh Pentecost once said, "If I had a marble statue that could not see the fun in that, I would break it all up." Abolish government, of course law along with it, then arm men as police to "defend" society without any rule to define either invasion or defense, using force to put men in jails who have, in their own opinion perhaps, committed no "crime" for there is nothing to define crime. (In connection with subjects of law and government, the Anarchist should not ignore the primary meaning of this word "crime," i.e. violation of law, and infer only its secondary or colloquial meaning, i.e. violation of an undefined moral code.) Mr. Byington, like the rest, avoids the subject of collective capital and its management. Note the following account of an Anarchist which Mr. Byington would probably disown:

"Paterson, N. J., Jan. 28.—Hugo Mohr, a self-confessed Anarchist, who was only yesterday released from jail, where he had been committed for wife-beating, started in to abuse his family today. The neighbors sent for the police. Before they arrived Mohr went to his room and, turning on the gas, put one end of the tube in his mouth. When the police arrived he was dead. Mohr was the most rabid Anarchist of the Paterson group. For eleven months he made his wife and daughter work, took their earnings and gave them to Herr Most, when the latter was in trouble."

C. F. H.

#### REPLY.

First. The charge that I "define a doctrine regardless of the utterances of believers in that doctrine" is certainly not correct. Claiming to be a Socialist—a Socialist in the broadly ethical sense, it is my natural, my inalienable right to define the word for myself! I certainly do not claim the right to define it for any one else.

Second. I have frequently stated the origin of the word "socialism." It is from the Latin *socius*, "a companion."

Third. There is probably no man or woman in the United States that is not governed against his or her consent, in some particular. If C. F. H. is a taxpayer he doubtless pays some part of his taxes under protest. Very few Archists want artificial government for themselves, and the only reason they have for submitting to such government is that they expect thereby to have a hand in governing "the other fellow."

Fourth. While it is doubtless true that a part of the seven millions who voted for McKinley approve of his imperialistic policy, it is a reasonably sure thing that not all do so, or did so. Some of these millions voted the Republican ticket because they were in favor of high tariff—tariff on some things, but all these were opposed to it on other articles; some things they prefer to be on the free list. Many voted for McKinley because they were opposed to "free silver;" some for one reason and some for another, and some doubtless for no other reason than that they called themselves "Republicans." It is one of the fatal vices of our voting system that the people are not allowed to express their wishes on a single line of public policy—as is well shown in the following paragraph taken from an Indianapolis paper:

This is about the best form of government on earth, take it all in all, but sometimes when one thinks what a free hand the imperialists have wielded during the last few years one cannot but wish that our government had the English feature of deciding questions whereby a ministry may be compelled to resign and take its case before the country. The people of this country

have not had a fair chance at the imperialistic policy and by the time they do get a chance the strenuous leaders may have things so fixed that a straight vote on the question may be impossible.

But whether the majority of voters in the United States are now in favor of the imperialistic policy of McKinley and Roosevelt, is of much less importance than is the question, What do the Filipinos, the Cubans, the Porto Ricans, et al., want, for themselves?

Fifth. Yes, it is quite true that "consent," or lack of consent, does not prevent the evil effects of monopoly, but always the victim lays the blame on that part of monopolistic legislation that he himself does not approve—instead of frankly admitting that the whole system is vicious and should be abolished.

Sixth. As to "collective wealth:" I have not assumed to speak for Anarchists on this question, for the simple reason that Anarchists are not agreed among themselves on that question. They all believe in self-government, however, and there is nothing in autarchy that would prevent combination of interests—the "Co-operative Commonwealth," so long as based upon the principle of Voluntaryism. To illustrate:

I lived many years in a community in which there was very little compulsory government, because there was very little need thereof. Public sentiment stood in place of statute law. There was much common property—collective wealth, and comparatively little strife in regard thereto, such as fish, game, timber and pasture land. Every man kept up his own fences and when his neighbor's cattle destroyed his crop the damage was settled by arbitration, and he that would not submit to arbitration was reckoned as a bad citizen, and punished by the boycott. The nearest post-office was fifteen miles from the little settlement. An arrangement that worked well, was that each house-holder in turn would bring the mail once a week, for all who joined the group. Those who did not want to join could bring their own mail or go without.

Since that time our invasive general government has given to a favored few the power to own and control that which in the nature of things belongs equally to all, including land, mines, right of way in transportation, the right to issue "currency," etc., etc., so that now the greatest of all problems for Socialists as well as Anarchists—Autarchs—is, how to reclaim our lost inheritance without resort to violence; how to reclaim our rightful share in nature's wealth; also our "inalienable" right to do as we please with our own, so long as we do not invade the equal right of our neighbor to do as he pleases with himself and his personal belongings.

Seventh. A note of inquiry addressed to Mr. Byington would probably bring an explanation of what seems so "puzzling" to C. F. H. Meantime I recommend to the careful consideration of our correspondent the observations of Prof. Alfred Russell Wallace, as reproduced in this issue, under the head, "Natural Sense of Justice," and would simply add that the chief reason why the natural sense of justice is so weak in so-called civilized communities as compared to what it is among so-called savage peoples, is that government—Archism—destroys the natural sense of justice, prenatally—through unwelcome, invaded and debased motherhood—and by the example itself sets for its subjects. The subject sees the ruler rob and murder by wholesale; is it strange that the subject should do a little retail robbing and murdering, whenever the opportunity offers of doing so with safety to himself?

Read also the book, "Century of Dishonor," by Helen Hunt, showing the incomparably better moral record of anarchistic "savages" as compared with that of their civilized and "Christian" conquerors and would-be teachers.

\* \* \*

The newspaper clipping with which C. F. H. closes his article deserves no reply whatever. First because it lacks authenticity. It has been proved so often that the popular Archistic journals cannot or will not tell the truth about Anarchists, especially of the Herr Most type—see article on first page of Lucifer No. 895, by F. W. Mitchell, entitled "A Glance Behind the Scenes"—that no notice should be taken of such

sensational reports. Second, because if true, the man Mohr showed himself an Archist, not an Anarchist, by compelling his wife and daughter to work and then taking away from them their earnings. Such conduct is strictly lawful in most States of the American Union, also the beating, provided the husband and father did not use a rod larger in diameter than "his thumb."

Friend C. F. H. should study the etymologic meanings of words, and also the definitions of Anarchism as given by educated and well-behaved members of that cult.

M. HARMAN.

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#### Notice to Correspondents.

Having for many months taken an unduly large share of Lucifer's limited space—mainly in definitions and discussions regarding basic principles of ethics, and especially in defense of the much threatened and much invaded freedom of speech and of press, Lucifer's editor now purposes to let others have the floor for a time, and to say comparatively little himself through the paper, in order that he may have the time and freedom from care that he finds absolutely necessary to finishing and putting to press his long deferred and long promised autobiography.

No change in the general management of the paper, or in the business department of the office, is contemplated but simply to let our correspondents know that the editor must be excused from answering questions of a controversial nature, such as has been his wont to give attention to.

The revision of contributed matter, also the decision as to its eligibility for insertion in the paper, will devolve mainly upon Lillian Harman—together with the details of the publishing department—until the book is ready for delivery to subscribers.

Once more thanking all friends and helpers for their constant, efficient and fraternal support and co-operation, and soliciting a continuance of the same—especially thanking all who have waited long and patiently for the appearance of the book paid for in advance of publication, I remain gratefully and fraternally,

M. HARMAN.

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S. R. B., West Chester, Pa.:—Dr. Foote has done a noble work in adding to his great Cyclopedias; and your idea of introducing it with Lucifer is bright. Do continue it until every family in the land has both!

Mrs. W. E. T., Delaware, Ohio:—I inclose \$1.18 for which please send Dr. Foote's "Home Cyclopedias" to my address. My subscription is paid a year in advance, and I intend it to be always so. I think Lucifer one of the best papers for women to read and would miss it very much if it failed to reach us each week.

J. W. W., Paris, Idaho:—I can readily comprehend the evils of imaginary laws from imaginary worlds. But how we can get along in a mixed community or even in the family without law or some regulation (better I admit, when mutually agreeable,) is a condition I confess I cannot realize. Maybe the literature in inclosed list may inform me. I inclose \$1 for which you may forward it to me and send Lucifer for three months.

Mary M. Clark, Albia, Iowa:—Find inclosed \$1 to apply on subscription to Lucifer and \$1.18 for copy of Dr. Foote's Home Cyclopedias. I can do but little now for our good work, but I feel such an interest in the doings of others. Little Lucifer will always be my companion. I am proud of the Pre-Writers. I will join them as soon as I dare tax my feeble strength with more work.

W. N. Slocum, 417 W. 4 St., Los Angeles, Cal.:—Inclosed I send a decision in suit for divorce, by reading which you will see that judicial "wisdom" is not confined to the region east of the Rockies.

The substance of the decision is that a woman who refuses to live with an idle, worthless husband, and after years of separation, sues for divorce because of his failure to provide, can-

not secure divorce on such ground if it is proven (as in this case) that she is able to earn her own living. If she as well as he had been idle, and she had suffered in consequence of such mutual idleness, her prayer would be granted, but being an industrious woman, she is not entitled to a divorce on the ground of his idleness.

This learned judge approves also the usual ruling of other wise judges that in cases where one party to the marriage contract desires a divorce on statutory grounds, and the facts are proved, divorce is granted; but if both desire separation, neither can get it. To a person who is blessed with common sense, instead of legal lore, it seems that when both parties to the marriage contract desire release, there is double reason why divorce should be granted, but the man who sits on the "bench" need not trouble himself about common sense unless he wishes to decide a case on its own merits, which judges seldom do. Their labor is confined to the letter of the law and the search for precedents; so when we consider the vast amount of poor material they have to draw upon, it is not a matter for wonder that they make so many absurd decisions.

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